

pains of the firmament are provided (for their course);
for them the expanding clouds quickly bestow (their

10. MARUTS of combined strength, leaders of the universe,¹ guides of heaven, when the sun has risen you rejoice (in the *Soma* beverage), then your rapid steeds know no relaxation, but quickly you reach the limits of this road (to the sacrifice).

11. Lances (gleam), YAKUTS, upon your shoulders, anklets on your feet, golden cuirasses on your breasts, and pure (waters shine) in your chariots: lightnings blazing with fire glow in your hands, and golden tiaras are towering on your heads.²

12. MABUTS; when moving, you agitate the heaven of unchecked radiance, and (stir) the bright water :³ when you combine your energies and are shining brilliantly, and when purposing to send down rain, you utter a loud shout.⁴

13. May we, who are possessed of chariots, intelli-

meaning is also given to it, *tat-pard*, being subject to it, as the earth is subject to the *Maruts*, or they pervade the whole earth, *kritsndm Ihumiin vydpnuvanti*: so the heaven is *pravadvati*, spacious, or subject to the *pravatf*, *praradbbyah*, the pre-eminent or spreading *Maruts*, and so on.

¹ *Sicarnarak* is interpreted *sarvasya netdrah*, leaders of all; *divo narah*, leaders of heaven, follows.

² *Siprdk sirshasu vitatd hiranyayayik*: *sipra* is explained *whnisJiamoyyahj* composed of turbans or head-dresses.

³ *Rusat pippalam*, *sulkravarnam udahnm*, or it may be applied to *vdkam*, the heaven of bright water, the firmament.

*The text changes the person of the verb, *yat ticaranti* *yhv-shartt*, when they sound a noise; and this suggests to the scholar to propose other explanation*, as when they, the *Asura**, make a fearful noise, or when the wor»hir>ers

utter loud praises.